

**AL GUIDE**  
By Rev. E. Snell, Pas-  
toral, Boston, and Worcester,  
Worcester, Aug. 19, 1841.

LES.

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At their Dry Goods Store,

in the assistance of Un-

ited States, and as repre-

sented, and from

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most German oil-clothes

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blick Establishment, former-

ly by him, and will en-

rich the house, he is enabled to

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ier Day Goods, on good

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have a great many, which are recent in

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Faithful Satins, suit-

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and a small amount of the law

and styles, such as will

PAPER.

Certaines, various widths,

gentleman's paper to put under

the head of

13 Washington st.

should grow to any great height alone; and if you try it, the wind and the rain, if not your own weight, will bring you soon to the ground. Neither is it proper for you to run your arms higher and thither among other trees; the trees will begin to say "It is not my vine—it is a stranger—get thee gone—I will not cherish thee." By this time thou wilt be so entangled amongst the branches that thou can't get back to the oak; and nobody will admire thee or pity thee." "Ah, me," said the vine, "let me escape such a destiny!"—and with this she twined herself around the oak, and they both grew and happily flourished together.

## BOSTON RECORDER.

FRIDAY, SEPT. 10, 1841.

*[From our Correspondent.]*

## GAY HEAD.

This is the name of the elevated head-land which constitutes the west end of the island of Martha's Vineyard. A veteran pilot of my acquaintance politely volunteered his services and his beautiful boat to convey me to the spot. He did the thing in the most seaman-like style, adding greatly also to the pleasure of the excursion, by giving many interesting incidents in his own eventful life as a hardy old son of the ocean. Ever since he had strength enough to pull in a fish, his home had been upon the deep; the larger portion of life having been spent in that arduous and responsible service, a pilot on the American coast. I love to pump out of these old hulls their accounts of the scenes, eventful and perilous, through which they have passed. The calm—the breeze—the gale—the day of gloom—the night of danger—the lee shore—the roaring breaker—the wreck—the perishing shipmate—the bare escape—they know it all. And when they tell it, in their own simple and peculiar manner, there is vast power in their homely speech to enchain attention, and stir up the sensibilities of the soul. A man cannot ride old ocean's waves for half a century without having such a sprinkling of perilous adventure and interesting incident spread over his history, as to make him an agreeable companion to those curious at all in marine matters, or interested in the striking developments of human character.

If a man can walk on a bright summer afternoon, on the beautiful clean hard beach at Gay Head, and gaze upon the spectacle presented by the clay cliff of that striking headland, without using some of the notes of admiration that abound in our language, we will give him up as an unaccountable. Use my eyes a moment, reader. There is a section of the white clay rising to the brink of the cliff, an hundred or a hundred and fifty feet above you. The alternate shower and sunshine have given it almost a snowy whiteness, beautifully in contrast with the deep grass, and the vines that hang down upon it from the verge above. A little farther on, and the red ochre prevails, in various hues, from the lightest shades to the deep vermilion. The lead color—then the brilliant yellow—then the black, dead as that of Africa's swarthiest sons. Indeed, most of the colors of the rainbow are represented there. And as the descending sun pours his bright beams upon that clayey precipice, and all their variegated colors are distinctly visible, verily it is a splendid scene. Hence the name of this headland since the days of our fathers, one of whom we quote, "known by the name of Gay Head from the various colored ochre, which makes the high cliffs appear very beautiful at a great distance, both on the land and on the sea, when the sun shines upon them."

Large quantities of this clay, especially the white, is carried to various parts of N. England, to be used in the potteries, &c. This is the parent in the state. An extensive manufactory of alum, out of this clay, is in operation at Salem—valuable iron ore also is found at Gay Head, and a great variety of the most interesting fossil remains have at times been discovered. From the report of Prof. Hitchcock, in the Geology of Mass., it would appear that there is scarce another spot in the state, where the geologist and the mineralogist can find so much to excite his attention, and reward a careful examination.

A rude flight of steps, cut into an accessible part of the cliff, conduct you to the summit, and if you will take the farther trouble to ascend the lantern of the light-house, you will be well paid by the extent and beauty of the scenery. As you look south, you have the vast Atlantic before you. The island of Noman's land, is seen six miles distant. On the west, the ocean only is in sight. To the northward, dimly seen in the distance, is Newport light house, while nearer at hand, and forming the northern boundary of Vineyard Sound, is the chain of the Elizabeth islands, six or seven miles distant. Looking eastward, the eye takes in the sound, the sandy shores of both sides the island of Martha's Vineyard, and dwells with pleasure on the green fields and scattered habitations of the native Indians, who are still the possessors of this part of the island. Over all these regions of the sea, visible from this point, the countless sails of commerce are sprinkled, adding greatly to all the other beauties of the scene.

The present Indians at Gay Head, are the descendants of those once occupying the entire island. In 1641, Thomas Mayhew having obtained a grant of Martha's Vineyard, Nantucket, and the Elizabeth islands, his son Thomas Mayhew commenced the first English settlement on this island. He devoted himself with the greatest ardor to the spiritual good of the natives. Many hundred men and women were added to the church through his labors. He was greatly encouraged and aided in his labors by a society about that time, formed in England, for the propagation of the gospel in foreign parts. To give a more complete account of the state of the Indians, and to procure farther aid, Mr. Mayhew sailed for England in 1657, but the ship probably founders at sea, as he was never heard from. It is an interesting fact, that while various other parts of N. England were dreadfully ravaged by Indian wars, the English on the islands dwelt in perfect peace, the Indians never having taken any part with those on the Continent against the English. This was owing chiefly to the happy influence of Mayhew as a minister of the gospel.

His father, on the death of the son, as above mentioned, gave himself, though far advanced in life, to the same work which had been so successfully promoted in previous years. The number of Christian Indians on Martha's Vineyard and Nantucket, amounted in 1664 to three thousand souls. The first Indian church was organized on this island in 1670, and an Indian named Hiawatha was ordained pastor, and another by the name of Tackamah as teacher.

The venerable Thomas Mayhew died in the year 1681, in the ninety-third year of his age, having, in his character as Governor of the Islands, and Minister of the gospel, exerted the most happy influence on the temporal and spiritual welfare of the Indians.

John Mayhew, a grandson of the above, succeeded in the care of the Indians, and labored, with great acceptance, both among the English and In-

dians. He died and was buried at Chilmark, Feb. 1688, aged 37. A dying remark of his was "He was persuaded, that God would not place him with those after death, in whose company he could take no delight in his life time."

His eldest son, Experience Mayhew, carried on the work of his deceased father. Cotton Mather said of him, "That in the evangelical service among the Indians, there is no man that exceeds this Mr. Mayhew, if there be any that equals him."

He made a version of the Psalms (in the Indian language,) and the gospel of John. He was likewise the author of a very interesting work, consisting of biographical sketches of thirty of the early Indian ministers, and about eighty other Indian converts; a work abounding with striking testimonies of the power of sovereign grace among the ancient native population of this island. He died in the year 1738. The following is the inscription upon his tomb :

"The Rev. Experience Mayhew A. M. was born February 5, N. S. 1673 and died of an apoplexy, Nov. 9th, 1738.

He was esteemed a man of good understanding, sincere piety, humility, and charity; and spent about 63 years of his life in the gospel ministry; chiefly among the Indians on Martha's Vineyard.

The sweet remembrance of the just.

Soul shrouded when he sleeps in dust.—*Po. cxvii : vi.*

He was succeeded by the Rev. Zacharias Mayhew, who died March 6th, 1806, in the 88th year of his age."

Thus five generations of the Mayhews were men engaged in the Missionary work among the Indians of this island. The ages attained by various members of the Mayhew family are remarkable. The first, Thomas, died aged ninety. Experience, eighty-four; John, grandson of the first John, eighty-nine; his brother Jeremiah, eighty-five; Dr. Matthew, eighty-five; Zachariah eighty-nine.

The last Mayhew was succeeded by Rev. Mr. Thaxter, through whose long life it is said "he was never weary in doing good, especially to the Indians, as his frequent visits and great labor of love clearly demonstrated." Mr. Frederick Baylies, was also employed for a considerable time in the same work. At present the Indians have no missionary specially devoted to that work among them.

They have been reduced to between three and four hundred, residing a part of them at Gay Head, the rest in different parts of the island. Flourishing schools have been kept up among them, and they enjoy occasional labors of ministers of different denominations. Their religious and other privileges from the time of the first Mayhew, were chiefly sustained by aid from the "society for propagating the gospel in New England," which was incorporated in England in 1649. In later periods this aid has been derived from funds contributed to a society incorporated in 1788 in this state, and entitled "a society for propagating the gospel among the Indians and others in N. America." These funds have passed into the hands of Unitarians, and amounted not long since, to about nine thousand dollars. The recent temperance reform has done great good among these Indians. Not a few of these relics of ancient tribes are walking in the paths trodden by their pious ancestors, and rejoicing in the hope of being united with them in the service and joy of their common Redeemer in heaven.

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[Correspondence of the Boston Recorder.]

## ANNIVERSARY AT ANDOVER.

The anniversary exercises at this Institution commenced on Monday evening, Aug. 30, with the usual performances from members of the Porter Rhetorical Society. The Oration on Cotton Mather, by Mr. Benjamin F. Hosford, of Thetford, Vt. contained a successful vindication of the character of this much abused puritan. He condemned, with deserved severity, the late publication of extracts from Mather's private Diary. At the same time, no attempt was made to extenuate Mather's obnoxious faults. The "Domain of Poesy," by Mr. Geo. T. Cole, of Byfield, contained just thoughts and felicitous imagery. Mr. Aaron G. Pease, of Charlestown, Vt., who was expected to have delivered an Oration on "Coleridge as a Theologian," was prevented by illness from being present. For the same reason, we were deprived of his valuable aid on the day of anniversary. The closing performance was an Oration, by Mr. John Humphrey of Amherst, President of the Rhetorical Society, on the "Importance of the Study of the Passions on the Preacher." It was well conceived and well delivered. The Address to the members of the Society was peculiarly happy. The audience on Monday evening was small, owing to the copious rains, which, to the joy of thousands, were falling.

At 2 o'clock in the P. M. of Tuesday, Rev. William Adams, an Alumnus of the Seminary, and Pastor of the Central Presbyterian Church in New York, delivered an Oration of about an hour in length, before the Porter Rhetorical Society. It was listened to by a large and intelligent audience with much satisfaction. The subject was the influence of eminent piety on pulpit eloquence. This very appropriate theme was handled with discrimination and sound judgment, and enlivened by a great number of apt and beautiful metaphors. The Oration was introduced by an affecting allusion to the venerable man whose name the Society bears, and to whose beneficence it is so much indebted.

About 4 o'clock, a sermon was preached to the alumni and others, by the aged and venerable John Sewall, senior, of Maine. Both the first and second preacher, who were chosen by the alumni, last year, failed of being present. Mr. Sewall, now, understand, 83 years old, seemed truly like one of the old Cottons or Bulkleys risen from the dead. He discoursed with the gravity and force of a patriarch, and with theunction and tenderness of one who lives in habitual communion with God, and who is almost ripened for his everlasting rest. The energy and depth of feeling, which he exhibits, are as rare, in one so far advanced in life, as are the pertinence and force of his thoughts. The concluding prayer, which he offered on Wednesday, was very impressive, and added much to the interest of the occasion.

On Tuesday evening, the Society of Inquiry respecting Missions held its anniversary. The exercises were as follows. Foreign Evangelical Department,—Protestantism in France, R. L. Sears, Bristol, N. Y.; Home Department,—the New States, Isaac Jennings, New Haven, Ct.; Foreign Department,—Stability of Modern Missions, Thomas Laurie, Jacksonville, Ill.; Seamen's Department,—Ministers and Sailors, Wm. Walker, Greenbush, Vt. This Society has existed, almost from the establishment of the Seminary. It is interesting to see it hold on its vigorous and very useful course. Its library is not large, but it contains not a few rare and valuable works, pertaining to the literature of modern missions. Its Museum and Cabinet of Minerals are not merely curiosities, but are objects of real utility, especially to such as are about to labor on missionary ground.

The schedule of the performances of the graduating class, was published in the Recorder of last week. The class was one of the largest, if not the

largest, which has left the Institution. Only 23, one half of the number, took part on the occasion.

Several of those, who were excused, were absent on account of ill health. Mr. Thomas A. Farley, of Hollis, N. H., died on the preceding Thursday.

The subject of his dissertation, was "The Nature of Heavenly Blessedness." When his place in the scheme of exercises was reached, it was mentioned that he was now enjoying, as it was believed, that glory in Heaven, which, if his life and health had been continued, he would have described to us on earth. The choir, thereupon sang, with tender effect,

"Thou art gone to the grave, but we will not deplore thee."

The exercises were closed at half past 3 o'clock P. M. It was matter of sincere regret to many in the audience, that several additional speakers did not come on, whose performances would have added much interest to the exercises. Many of the pieces which were exhibited, were characterized by sound theological views, maturity of thought, independence of reasoning, and happy illustration.

More prominence should have been given to the philological department. The speaking was throughout natural and forcible, as it has been for several years. The old reproach of monotony and dullness, which has been often cast upon the Andover oratory, is wholly wiped out. It was always,

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[Correspondence of the Boston Recorder.]

## AMHERST COLLEGE.

At a meeting of a number of the *Graduates of Amherst College*, held at Andover, Sept. 1st, 1841, after reading a paper by a member of Gentlemen, the following Resolution was voted by Prof. Edwards, and unanimously adopted:

Whereas the Alumni of Amherst College, at present numbering about seven hundred, have never yet been permanently organized into an association; Therefore

Resolved, That it is highly desirable that such an association should be formed at the ensuing Commencement, for the purpose of promoting in all proper ways the prosperity of that Institution.

Resolved, also, that in order to accomplish this object, a committee be appointed consisting of fifteen members, to secure an alumnus and an address at the next Commencement, and to take all measures that may be deemed expedient for securing a general attendance of the alumni at that time, and for carrying into effect the preceding Resolution.

The Committee appointed are as follows.

Prof. B. B. Edwards, *Andover.*  
Prof. E. S. Stelle, *Amherst.*

Prof. C. U. Shepherd, *N. Haven, Ct.*

S. F. Hayes, *Esq. Worcester.*

Rev. A. W. McClure, *Malden.*

Prof. B. W. Hackett, *Newton.*

Prof. W. A. Teller, *Amherst.*

Rev. Thaddeus Thayer, *Report, R. I.*

JAMES HUMPHREY, *E. New York.*

Prof. D. T. Smith, *Boston, Me.*

George F. Hosford, *Esq. Boston.*

Rev. Thomas P. Field, *Durham.*

Rev. Henry Neill, *Hatfield.*

W. H. Bullock, *Esq. Worcester.*

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[Correspondence of the Boston Recorder.]

## GILMANTON THEOLOGICAL SEMINARY.

Mr. Editor,—During a late visit to New Hampshire, I had the pleasure of attending the annual anniversary of the Theological Seminary at Gilmanton.

Previously to this time, although I had every reason to believe the institution of the Institute to be good; yet I confess, that from suggestions made in different quarters, respecting the inexpediency of urging forward the undertaking, in the existing state of things,—there was some degree of doubt in my mind respecting its present state, and its future prospects of usefulness. And this doubt, kept them in place, notwithstanding the unanimous and unqualified recommendation of the Institute by the Professors of the Theological Seminary in Andover,—and a number of the most devoted and influential Ministers in New Hampshire and Massachusetts.

The intelligence from Constantinople is contained in a letter from Mr. Dwight, and in a copy of his journal and that of the mission. Under date of May 4, 1841, Mr. Dwight writes from Constantinople, that he does not think it possible for one who has not been on the ground, as the missionaries have, from the beginning, fully to appreciate the amount of encouragement presented by the present interesting state of things among the Armenians there. He has had, up to the present time, about forty different individuals at different times, at his service in Armenia; and among them persons of almost all professions—priests, teachers, bankers, jewelers, merchants, &c. These men living in the midst of a city of about a million of souls, and having direct influence over a country of more than twenty millions, form an interesting and promising congregation for the missionary, and are apparently earnest desire to know the truth. The cry on every hand was "Give us the Scriptures; we want to read and know the doctrines you teach." Within a few months there had been 160 baptisms at the place.

Mr. Bridgeman, writing from Caston on the 5th of April, gives an interesting account of the prosecution of the war, and of the general state of things there. Great moderation and magnanimity, he thinks, have been displayed by the English—not only no damage being done to private property, but every possible protection afforded. Whenever and in whatever way the conflict may be terminated, he is quite sure, that far greater security and wider scope are very soon to be enjoyed there, by those who seek to promote the extension of the religion of Immanuel.

In his Journal, Jan. 21st, Mr. D. says that in his walk over the city, he called on an Armenian merchant, who is regarded as pious. After conversing awhile on religious matters, he asked, "What news have you?" Mr. D. supposing he referred to news from Syria, began to relate what he had last heard, when the merchant said, "I did not inquire for such news—it is to me a matter of little interest. What news have you concerning the advancement of the kingdom of Christ?" What do the brethren in Broos, Trebizond, or America, write?</p

in this city there are no farther you go South.

Special interest in George-College, and the Convent, in the District, and one Catholic institution in the twenty-five years since, hundred and thirty students, are Protestants.

A few days since, I was conducted to the library, which comprises nearly 20,000 volumes. The works are very rare and some manuscripts of great value must have cost Library we went to the fine collection of mineralogical sorts. The library to the institution is their chemical apparatus, a hall which is similar to that of the paintings, and a reading room, where one of the students differ instead of having separate dormitories, they have large dormitories forty or fifty small beds each. Of this plan, I prefer to keep the school under the supervision of

we were admitted was we found all the pecuniary.

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GN MISSIONS.

[*Missionary Magazine.*]

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NATURE—

"pure and undefiled" by any mixture of Christian doctrine! How lovely and captivating it must be in the eye of our sage Define!

Christianity, were it introduced, and atended by "the demonstration of the Spirit," would make them new creatures, and enrich them with all and more than all the blessings of our own land. Ought not the Gospel to be preached to them?

INDIAN TERRITORY.

The Shawnee Mission has four stations. Two of them have received special tokens of Divine favor for the past year—Shawnee and Delaware. At the latter, a church of 26 members has been

blackfeather, one of the chiefs, among the first who learned to read his native language, has been baptized, and received to the church, as well as several others. Religious meetings are attended with great interest, and the sounds of prayer and praise are often heard from Indian tongues.

DENMARK.

The established (Lutheran) religion exhibits, like all other State religions, the spirit of intolerance and persecution to a high degree. Liberty of conscience, freedom of discussion, and liberality of feeling, are to this day strange sounds in the ears of the Danish authorities. The work of conversion, through the instrumentality of Mr. Oncken and his assistants, is advancing—the more rapidly no doubt, because of the opposition it meets in those in high places. Preachers and converts are arrested, fined, imprisoned, and in a thousand ways mal-treated, by those who yet claim to be the friends and conservators of religion. Strange, that in the nineteenth century, any part of protestant Christendom should remain in darkness so thick, and impenetrable to the light flowing from every page of ecclesiastical history, and even to the cruel measures of "the dark ages," to coerce conformity to the creeds and ceremonies of an establishment! But so it is. So it cannot be however, through any long period. The Bible, and the intrepid preacher of the cross are abroad, and the word of the Lord will not return unto void.

GEN. ASSOCIATION OF NEW-HAMPSHIRE

This body held its meeting Aug. 24, 25 and 26, at Franconia; Rev. Mr. Robinson of Stoddard, presided the opening sermon, and was chosen Moderator. The attendance of the Delegates of the District Associations was full, and the Corresponding bodies of Maine, Massachusetts, Rhode Island and Vermont, were represented. Most of the aged ministers of the State were also there as visitors, who came to cheer their younger brethren, now bearing the burden and heat of the day.

GRAND LIGNE.—The mission house recently erected here cost nearly \$6,000, and contains a chapel which accommodates 200 persons, and is well attended every Sabbath; two rooms also for schools, and apartments for several missionaries. The church has 40 Communicants, and more are expected soon to join; all these converts are from among the Roman Catholic population. A priest, and a distinguished physician and his wife, are recent converts in connexion with this mission. 20 or 25 years, most of them pious, depend on the mission for support, while they qualify themselves to be colporteurs and school teachers. Verily, God has opened a wide door for labor among the Catholics in Lower Canada. May hundreds soon enter it.

DESTITUTION AT THE WEST.—A strong writer in the New York Evangelist affirms, that "multitudes of churches in Ohio, Indiana, Illinois, Missouri, Iowa and Michigan, are able and willing to support the gospel, are vacant because they cannot obtain a supply." Five hundred self-denying, talented, young men might be settled in the states named, this fall, if they were on the ground." Perhaps this is true. But they are not to be found. That is, men of this elevated character are not raised up, in the Providence of God, in such numbers as to meet the extravagant claims of the churches. For we hold it an unquestionable truth, that however wanting in self-denial too many candidates for the ministry may be, there is not less a deficiency of humility and faith on the part of the churches. They have not yet learned to be content with such gifts and graces as God has furnished to those whom he has qualified by his Spirit to "preach his word," and guide inquirers to the Lamb of God.

WEST INDIES.—The Hartford "Congregational Observer" quotes the testimony of Capt. Charles Stewart, "a distinguished philanthropist from England," to the beneficial results of Emancipation in the West India Islands. 1. The value of real estate is greatly increased. 2. Free labor is performed better and in greater amount, than slave labor. 3. Mutual confidence between the white and the colored man is strengthening. 4. Crime and punishment have surprisingly diminished, not only in the country, but in the cities. 5. What difficulties have occurred, have originated in the attempts of the planter to reduce the laborer's wages. 6. Schools are established, and the colored children instead of being compelled to toil in the fields, are taught in them. 7. Great religious improvement is visible—churches are springing up—congregations are enlarging, and a desire for spiritual instruction is increasing.

ENGLAND.—The session of the new Parliament was to commence on the 15th Aug., but the British left Liverpool. Public affairs seem to have been awaiting this meeting, and it was anticipated with great interest. The corn law question had received a new impulse, and was regarded with increased excitement, in consequence of a failure of crops. Some of the papers speak of a large naval force being ordered to this country—but there is no reason to suppose that such is really the case.

THE MENDIANS.—The "Mendian Committee,"

"have determined that a competent person be ap-

pointed to go immediately to Sierra Leonne with

two of the Mendians, and James Cooley the Inter-

preter—to prepare the way for the return of the whole company to their country; it is proposed al-

so to establish a mission in their country, indepen-

dently of any missionary society that solicits or re-

ceives donations from slaveholders. "Be not

righteously overmuch."

COLORED CHURCHES.—Some of the largest

churches in our country are found among the colored population. The first African church in Savannah, has 2,015 members, the second 1,307, and the third 234—total 3,556. The two African churches in Sunbury, have about 2,000 members, and one in Petersburg, Va., have about 2,000 members. Of 20,700 members in the Dover Association, 12,700 are colored. So that this class of population cannot be wholly neglected by the Southern ministry. Indeed, many missionaries are employed for their special benefit—great as the inconsistency may strike us, of holding their bodies in bondage, and receiving donations from slaveholders. "Be not

righteously overmuch."

FRANCE.—The minister of France was pro-

posed to take a new census, which measure had met

with opposition and considerable resistance on the part of some towns, the inhabitants of which feared an increase of taxation. In Bourges, for instance, the number of persons taxed was increased by 25 per cent.

SHOCKING ACCIDENT AND DEATH ON THE LOWELL RAILROAD.—As the 2 o'clock train of passenger cars were coming down on Friday, and when near one of the crossings in East Cambridge, a little child was discovered on the track by Mr. Daniel Deacon, the tender of the gate. He succeeded in rescuing the child from danger, but before he could clear the track, the engine was upon him, striking him in the side, and throwing him into such violence as to building, to shatter his head and side in a dreadful manner, and breaking his arm. He lingered until 7 o'clock in the evening, when he expired. He was a very worthy and estimable man, and has left a large family to deplore his loss.—*BOSTON DAY-BOOK.*

BELGIUM.—The question of a union of Belgium with France, was under discussion, and exciting considerable interest. The alleged benefit of such a union is the remedy it would afford to the suffering condition of commerce in Belgium. There are of course, conflicting views of the necessity as well as expediency of the measure; some contending earnestly for the desirability of it, in a commercial point of view; and others arguing that even a commercial union would involve Belgian independence, and deny to the state of commerce the right to have its own institutions.

YALE LITERARY MAGAZINE. VOL. 6, NO. 8.

As usual, various in matter—lofty in spirit—chaste and yet sparkling in its wit and humor, abounding in poetry, and the vivid fancies of youthful imagination.

BEKS.—A short and simple letter from a Conservative Bee-keeper lies before us, written in a very pleasant style, and conveying many plain and useful instruction, on the subject of treating these industrious laborers, so as to make them at once useful, profitable, comfortable and happy. As we neither profess nor possess taste for the employment of Bee keeping, but like them best when they are at the greatest distance from us, we shall not detain our readers by any eulogium on the bee itself, nor any discussion of the merits of this "short letter" of 24 Pm pages—but simply inform them that it is published and sold for 12 1/2 cents, by Mr. Charles P. Bosson, at the Yankee Farmer Office, No. 45 North-Market street.

OXFORD SERMONS.—Bishop Onderdon of New

YORK, recommends the "Plain Sermons," of

the Oxford Tractarians, to the members of his

church, as "private and family reading," and authorizes them to be copied.

YALE COLLEGE LIBRARY.—The

## POETRY.

*For the Boston Recorder.*

**STANZAS.—By Wm. B. TAFT.**  
On Sabbath morning, soon after the commencement of the forenoon discourse, a beautiful canary bird made its appearance in the Rev. Mr. B's church, continuing flying about during the forenoon and afternoon services. This morning he will sing his praises with an occasional chirp, if in response to the eloquent passages of the sermon. This incidental brought to my mind the thought, that if men were innocent and happy as this little winged visitor, they would need no meeting houses, no gospel and no Saviour!

*[Harford Patriot.]*

Perhaps it is an idle thought,  
Yet if I could be free  
From stain; nor needed to be bought  
By blood, poured out for me;—  
No hours of prayer, no welcome news  
Of pardon for my sin,—  
Would I not share of being chose  
To that I now sit in?

To see, without regret, Merey's ray,  
The Godlike shine but dim;  
Like Adam, when in "cool of day,"  
The Lord God talked with him.  
Not know how in the cold dark heart  
Jesus' flames leap up and live,  
When Jesus bids despair depart,  
And says, "I thee forgive!"

Not drop the sad, delicious tear  
Which from repentance springs?  
To bear of Calvary, as I bear  
Of other common things?

To see no blessed bountiful spread  
For me, a fainting guest—  
No cheering vine, no living bread  
By my kind Master blest?

To lose that loss, not found in heaven,  
That song no angel knows—  
The secret bliss of sin forgiven,—  
The secret truth which shows,

What heart and hand and soul and voice  
Essay each tuneful chord,

And earth seems hastening to rejoice,  
And with me praise the Lord?

To weep in Sorrow's bitter night,  
As I am made to weep—

No dream that O'er, in robes of light,  
Doth with me vigils keep?

To lay in death my aching head,  
With no assurance there

That Jesus makes such dying bed

His own peculiar care?

To wear above a harp and crown

Yet never thanks repeat?

As I Redemper feel to feel

To hold my soul in splendors bright,

To miss the starry gem

To which heaven owes its fairest light—

My Saviour's diadem.

And where the thousand thousands cry—

Dominions, thrones, degrees—

In one majestic harmony,

Even as "the sound of seas."

"Worthy the Lamb!"—to hear no hymn

His attributes proclaim;

Nor vice with quiring Seraphim

In honor to his name?—

It is, indeed, an "idle thought;"

I would not be made free,

Though worthless, weak and vile—from ought

My God prepares for me.

Content—ye more, I choose that state

Which doth his plan fulfill;

And only pray that I may wait

And do his perfect will.

## MISCELLANY.

## REMINISCENCES OF JERUSALEM.

It was on the morning of the 25th of July, 1840, that it was the lot of the writer to see, for the first time, the city of kings and prophets. Having left Ramla the preceding evening about sunset, to avoid the great heat of the day, and in company with a cavalcade of some fifty Muleteers and armed Turkish horsemen to secure protection against plundering Arabs on the road, a fatiguing ride over the plains of Sharon and ascending the mountains of Judea had greatly abated my enthusiasm, when we suddenly came in view of a large town, surrounded with walls and battlements, about half an hour's ride before us. This, then, was Jerusalem, itself high up in the hill country of Judea, and surrounded by still more elevated hills, adding force to the expression of the Psalmist. "As the mountains are round about Jerusalem, so is the Lord is round about them that fear Him." The sun was just rising in all its splendor over the great mountains of Moab, and the city was yet in the quietude and tranquillity of an early summer's morning. The dome of a large mosque, surmounted by its glittering crescent, shone conspicuously on the east, and a high, frowning castle appeared towering on the west. A lofty hill eastward, with a few scattering olive trees, betrayed the Mount of Olives;—and the deep valley appearing beyond it, told where lay the waters of the "sleeping sea." No benignant palaces, no splendid temples attracted an admiring gaze, no odor of morning sacrifice nor hymn of praise ascended to the God of Israel, no crowds of worshippers went up to Zion's gates. The blood red banner of Islam hung drooping against its stonework on the summit of the castle of David, and a troop of unsightly Bedouins with their camels were waiting for admission by the gate at its base. How exact was the prophet's vision when, looking down the long vista of the future, he drew the following picture—"How doth the city sit solitarily that was full of people!—how is she become as a widow!—she that was great among the nations, and princess among the provinces—how is she become tributary?"—(Lamentations, chap. 1st, ver. 1st.)

The approach to Jerusalem produces different effects upon the beholder, according as he approaches it from different directions. That from the north, coming from Nabulus, is by far the most striking, though Dr. Clark's Travels, chap. 16. Chateaubriand, who approached from the west, coming from Jaffa, remarks, "All at once, I perceived a line of Gothic walls flanked with square towers, and the tops of a few buildings peeping above them."

But we have arrived at the gate of the city, and are about to enter within the walls of Jerusalem. You are not now obliged to dismount and enter a Turkish town on foot, as in days of yore, but on all ordinary occasions the guard allows you to pass without even asking a question—one proof out of many others, that Moslem fanaticism has greatly abated, be the cause what it may. Formerly, foreigners coming from Jaffa were allowed to enter by the Damascus gate alone. The Abbé Mariti entered by the Jaffa gate in company with a caravan, but was afterwards obliged to return from the convent where he had taken up his abode, and re-enter by the Damascus gate. (Travels in Palestine, vol. 2, chap. 18.) I entered by the Jaffa gate, and having passed the open space surrounding the castle, came into the main bazaar. The shops were just beginning to be opened for the day, and here and there a devoted Mussulman might be seen going through his morning prayers, or reading the Koran in the usual sing-song tone. The narrow, uneven streets—the dark, covered, dirty markets, the gloomy, massive, irregular stone houses bore every where the marks of decay, as in every other place under Turkish rule; and no where could anything like renovation be seen. I felt, indeed, that the abomination of desolation standeth where it ought not, and that the holy city was trodden under foot of the Gentiles: but when will the

time of the Gentile be fulfilled, and the waste places of Jerusalem be again repaired?

With these feelings I arrived at the house of Messrs. Whiting and Sherman, Missionaries of the A. B. C. F. M., and if the reader is as fatigued as I was at the time, he will doubtless be glad of a little repose, after enjoying which, we will take a view of the sacred places. **V. D. T.**

## CONDITION OF FEMALES IN INDIA.

An idea is afforded in the following paragraphs, of the fearful degradation from which it is proposed to rescue the females of India. They are copied from a letter printed in the appendix to the Hon. and Rev. B. W. Noel's Sermon, on the "Duty of Christians towards the Females of India and the East."—*Home and Foreign Missionary Record.*

You will not wonder, that, while residing in India, my attention should be directed to the female portion of its crowded inhabitants; especially when you consider their degraded condition. I wish I could say, that the statements on this subject, which have at different times been published, were exaggerations; but the truth is, that has been told. Caste and custom unite to degrade and wrong a female from her very birth. When a female child is born, the attendants on its mother, if she has any, receive one-third, and sometimes two-thirds, less remuneration than if she had given birth to a son, and the present she receives from her husband is much smaller than when she brings him a son. When the babe is a few weeks old, it is subjected to the pain of having a small hole made in each ear, which is from day to day enlarged, by means of the insertion of increased bulk of cotton, and subsequently of an increased weight of leaden rings, till the lower part of the ear forms a loop reaching nearly to the shoulder. This operation occasions to the poor child much suffering from swelling and inflammation; and if the loop breaks through, becoming overburdened with rings, or any accident, is often the case, new miseries await the child for the broken part must be cut, and re-tooled.

I continued on from this period of infancy, without referring to Infanticide. There is but little doubt, that by far the greater of those that are in various ways disposed of, are female infants, belonging to the female sex. Very many of the illegitimate offspring of young widows and houseless women, there is great cause to fear, share this deplorable fate. Many a little innocent is left in the evening, in some unoccupied spot, to be carried off in the night by tigress, or other prowling beasts of prey that make their nightly rambles. Several such forsaken infants, after sufficient farewell, he put himself with his bag in it, and so soon paddling down the turbulent Missouri. In due time he arrived in St. Louis; thence by steam boat to New Orleans, and thence by ship to New York. Here he was welcomed as a true brother beloved.

Not long after he sailed for the native country; and before leaving the ship, he was installed in spiritualities all but the ceremony of baptism; when sitting in a wigwam of the wilderness his thoughts were turned towards his brethren of the sea. He resembled Nehemiah, sitting in Shushan the palace, pitying and praying for his poor brethren in Jerusalem. His purpose was formed. "I go, said he, "to labor for the spiritual and eternal good of the sailor." A lad, however, belonging to Mr. Miller, Worcester, Mass., was soon paddling down the turbulent Missouri Union Contribution. Rev. Mr. Brigham's Ch. & So. Framingham, in part, Berkley, no pastor, in part Middletown North, in part, Rev. Mr. Robinson's Ch. & So. Assonet, Tiverton, R. I., Quiney, Treas. Boston Seamen's Friend Soc.

## SUNDAY EVENING.—WE observe with pain that several of our confectioner's shops are opened on the evening of the Lord's-day, for the sale of refreshments. Do the laws, which forbid public traffic on Sunday, while the sun is up, allow places of business to be open after the setting of the sun? And ought not Christians people to keep their eye upon those who thus violate the order and decency of the day of rest, and withdraw from them their patronage? Here, too, we are reminded of another innovation upon the sanctity of time and place, which of late has forced itself upon our attention. On Sunday evening, in passing certain places of worship, it is not uncommon to hear at intervals the sounds of popular applause, cheering the rounded periods, and the witty turns of a favorite speaker. Now, however excellent the cause which may be advocated on those occasions, we protest against such violations of the sacredness of the Lord's day and the Lord's temple.

Query. If every parent passed the Sunday evening in catechising and teaching his family, in talking with them of God and a Saviour, and leading their hearts to truth and holiness, would the next generation need so many reforming societies as we now see around us?—*Ch. Witness.*

DEITY Rose, or *Affection's Gift* for 1842. Edited by Emily Marshall. Illustrated with Ten highly finished steel Engravings. Just published, for sale by *TAFFY & DEP.* 21, 114 Washington street. Sept. 2.

Mrs. Huntington's *Memories of the First Edition*, of *EMILY Rose*, by Susan Huntington, of Boston, Mass.; containing a full account of the author's life, and occasioned by her death. By Benjamin B. Winter, D. D., Pastor of the Old South Church, Boston. Fourth edition, revised and enlarged. Boston, 1842. Price, \$1.25. Montgomery, Esq., author of the Christian Psalmist's World before the Flood, etc. With a Portrait.

Young Ladies' *Sennen's F. So. Rutherford*, in part, to continue. Mrs. M. E. Clark a life member, A. L. Dodge, a life member, of So. Milbury.

Mr. Buckley, a life member, Webster, Mass.

Rev. Mr. Brigham's Ch. & So. Leicester,

Rev. Mr. Austin's Ch. & So. Worcester,

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